

DEMETER

Women's News of the Monterey Bay Area

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MARCH, 1982

March: the Month for Women

By Aly Kim

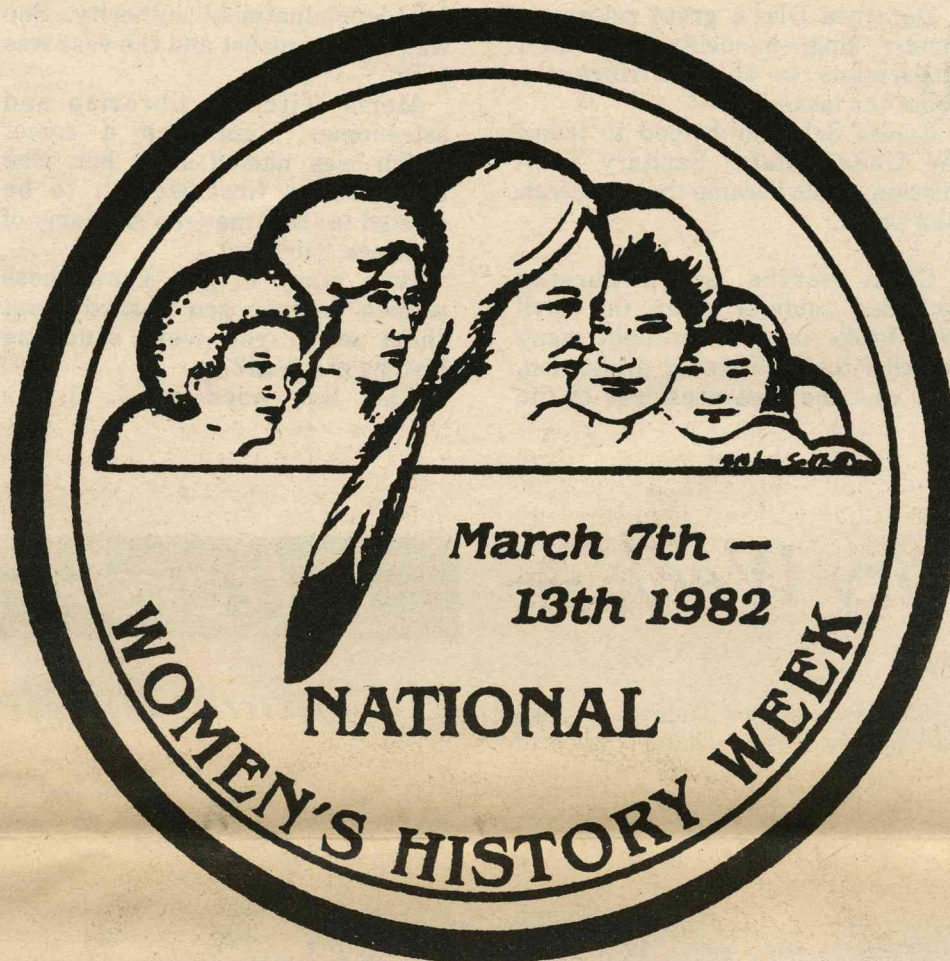
Women's History Week (WHW) will be celebrated March 7-13. Throughout the country, schools have been asked to note this week on their calendars and to plan specific curriculum and activities celebrating the contributions of women.

The theme "Write Women Back Into History" reminds us of action needed to be taken. Presently, the majority of history texts either omit women altogether or portray us as passive, non-participants, perpetuating stereotypical images.

Because women's contributions are not being told, we are not appropriately prepared for life choices or made aware of our own potentials. We need to have role models. National Women's History Week is only the first bottle of ink necessary to write women back into history.

The observance of WHW began in Sonoma County in 1978, when women in the community discovered a lack of books in the school libraries dealing with women's lives. The Education Task Force of Sonoma County's Commission on the Status of Women developed the concept of Women's History Week and started contacting schools, teachers and community members as well as developing curriculum packets to help with the education process.

In 1979, Women's History Week was observed on a larger scale. Over 150 resource women were available to speak to students of their own lives, showing history as a continual process. Education conferences were held for teachers to aid them in their goals.



The first national WHW, celebrated in 1980, came about when women attending a Women's History Institute at Sarah Lawrence College rallied behind a national campaign that got an extra push from the Women's Support Network in Santa Rosa.

In 1981, a resolution sponsored by Representative Barbara Mikulski was passed by Congress

designating National Women's History Week March 7-13.

Throughout the state and across the country, schools and local women's groups have organized special events for the week. A big celebration is planned for the Smithsonian Institution. Ten keynote women will speak on the

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By Rosemary Matson

March 8 is International Women's Day. You won't find this day indicated on your calendar. You'll find St. Patrick's Day, Ground Hog Day, Valentine's Day, Veterans Day and many other miscellaneous days to note, but not International Women's Day.

Origins of this special day for women go back to the turn of the century, to 1908, at a time when the garment workers in the United States were struggling for social equality. Only in the last dozen years, however, has observance of this day been revived. The day has been given official recognition by the United Nations, to honor the global connections among all women.

On Sunday, February 27, 1909, the women needle workers held a mass demonstration on New York's Lower East Side. Twenty-five thousand women and men came together to protest the deplorable and dangerous working conditions in the factories. This is the first recorded instance of working women getting together around their concerns.

A year later, in 1910, at an International Conference of Socialist Women, held in Copenhagen and attended by more than a hundred women from 17 countries, March 8 was declared International Women's Day. It was the result of a resolution submitted by Clara Zetkin, a German socialist and leader of the German women's movement.

Subsequently, Zetkin became a

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Making a Marked Difference

By Rosemary Matson

My favorite time in history — or her-story — when women were making a difference in the lives around them, is in the early days of our country.

Women shared equally in the hardships connected with the settling of the new country. Struggling to gain an existence from the new land, they had little time for anything other than their families, their religion and their work. From the beginning, however, there were special women who stood out. Two such women come to mind — Anne Hutchinson and Mary Dyer — who challenged the Puritan beliefs and order of their day.

Anne Hutchinson, in 1638, preached separatism of church and state. She preached obedience to the spirit rather than the letter of the church law and was tried for heresy, found guilty, and excommunicated by the church as well as banished by the courts.

Hutchinson took her family to a small island north of New York City where she established the first government to incorporate in its laws the principle of religious tolerance, a principle that would appear 150 years later in the Con-

stitution as separation of church and state. She and her family were killed by Indians in 1642.

Mary Dyer, one of her followers, became a Quaker, and her challenge of a law forbidding the Quaker faith caused her to be sentenced to death by Bay Colony Governor Endicott. She was hanged in 1660. The "freedom of conscience" concept which she pursued through her Quaker preaching found its way into the United States Constitution a century later.

Toward the end of the 18th and beginning of the 19th century, women who had a little more leisure began to take up writing. They began to express themselves through poetry, essays and stories. They started magazines for women in order to help women get published, not unlike the feminist presses today.

Women began to participate in an enlarging public sphere. Changing conditions brought about by the industrialization, urbanization and the continuing immigration affected their lives. They became aware of the injustices in society, and endeavored to improve the lot of those who suffered most.

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Women's Herstory: A Different Tale —

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Harriet Beecher Stowe wrote an indictment of slavery in *Uncle Tom's Cabin*.

Julia Ward Howe wrote the stirring song "The Battle Hymn of the Republic."

Louisa May Alcott, known best for her book *Little Women* and her books for children, also wrote feminist tracts and worked for abolition.

Angelina Grimke wrote an essay on women's rights called "With Reference to the Duty of American Females."

But it was Margaret Fuller's book *Women in the 19th Century*, published in 1844, that was the call to arms for women. Fuller, a writer, editor, newspaper critic and foreign correspondent, had held "conversations" in Elizabeth Peabody's bookshop, gathering women of Boston together for serious intellectual discussions. She admonished them to leave their mending at home — they had minding to do.

Four years after Margaret Fuller's call to arms, the first Women's Convention was held at

Seneca Falls, New York, called by Elizabeth Cady Stanton and Lucretia Mott. From that moment on, for the next 75 years, there was a steady parade of outstanding women creating history.

Stanton and Mott, along with Susan B. Anthony, Lucy Stone, Frances Willard and others began as abolitionists and added women's rights, especially the right to vote, to their cause.

Elizabeth Peabody pioneered in education, creating the first public kindergarten.

Mary Lyon founded Mt. Holyoke Female Seminary so that women could obtain an education.

Dorothea Dix, a great reformer, almost single-handedly motivated Americans to think differently about the insane.

Louisa Schuyler helped to found the United States Sanitary Commission which became the American Red Cross.

Clara Barton began nursing wounded soldiers when the Civil War broke out and brought many reforms to the nursing profession. She was the first president of the

American Red Cross, serving for 25 years.

Helen Hunt Jackson stirred the nation's conscience about the treatment of the American Indian.

Jane Addams, a social reformer and pacifist, founded Hull House in Chicago, the first settlement house to help the working class. She also founded the Women's International League for Peace and Freedom to help put her pacifism into action.

Elizabeth Blackwell became the first American woman doctor and founded a Women's Medical College and the New York Infirmary for Women and Children.

Olympia Brown was the first American woman to be ordained by full denominational authority. She was a Universalist and the year was 1852.

Maria Mitchell, librarian and astronomer, discovered a comet which was named after her. She became the first woman to be elected to the American Academy of Arts and Sciences.

How many of you know these women because you learned about them when you were studying history in school?

The list goes on... Lydia

Pinkham, Carrie Chapman Catt, Alice Paul, Lucy Bruns, Marie Montessori, Mary Baker Eddy, Jeanette Rankin, Margaret Sanger... and I've scarcely gotten out of the 19th century....

Women need to focus on women in history, for history, as traditionally interpreted and recorded by historians, has been the history of the activities of men, according to male values. One could properly call it "men's history."

It is usually the story of military and political activities of men — who has won, who has lost, who has acquired power, land, wealth, who has been defeated, stripped of everything.

Women have barely figured in the story, perhaps as members of families or relatives of important men. Yet we know that every event in history was made possible only by the activities of both men and women, for women are not a minority, we are half of humankind.

Our task is to find the missing women and put them into the empty spaces of traditional history to give the complete and true picture of our "universal history."

Women's History Week —

(Continued from page 1)

theme, "Images of Women," among them Gloria Steinem and Mikulski.

Locally, the Monterey Bay area offers a women's fair, workshops and entertainment.

Schools play the major role in promoting women's history. Through the Women's Support Network, organizing and curriculum

guides as well as T-shirts, games and posters are available. Much of the responsibility for the success of WHW lies with the individual teachers.

Carol Silverstone, a fifth grade teacher at Bardin School in Salinas, takes action to include women studies in her class. The class, responsible for the March bulletin board at school, will add its touch with a collage of women's faces.

As part of WHW lessons, Carol's students will each select, research and become a woman in history, complete with homemade masks. They will then be interviewed by other students about their lives.

A goal of Carol's is to teach American history through the eyes of a woman. She is currently developing the curriculum, along with the help of aides and her students in research and development.

History is live. Carol and the rest of us are making history now. In celebrating women's history, we need to celebrate not only those women in the past but also those in the present.



DEMETER

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Demeter is a feminist newspaper published monthly on the Monterey Peninsula. Our goal is to provide a forum for the exploration and formation of feminist issues and concerns and to provide information on events, news items and organizations of interest to the women's community. Opinions expressed are those of the individual author and not necessarily those of Demeter. We welcome and thrive on input from the community and will consider for publication material of interest to women which is not sexist, racist, homophobic or homophobic in content. Material should be typed and double-spaced. We reserve the right to edit copy, but will contact the author if major changes are required. Please include name, address and phone number. Material will be returned only if the author specifically requests it. Deadline for copy is published each month in our calendar. Demeter's office is in the 17th Street Women's Professional Building, located at 229 17th Street, Pacific Grove, CA 93950. Our phone number is (408) 375-5629. Demeter is a non-profit, tax-exempt corporation. All contributions are tax-deductible.

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—letters—

Mediation: the Better Alternative

Editor:

I would like to thank Nancy Yuenger for her fine article on child custody mediation in the February issue. Of the many concerned parents who consult me as a lawyer with their child custody and visitation problems, none of them is aware of the mediation procedure or of its potential benefits.

It is also interesting to note that the office of the Monterey County Child Custody Mediator has a success rate of approximately 85

percent during its first year of operation. That means that nearly all of the parents who walk in with a custody dispute walk out with a "parenting agreement" that later becomes the order of the court concerning custody and visitation.

Mediation is an effective and humane alternative to litigation in resolving painful custody disputes, to the benefit of parents, children and the judicial system.

Mickey Welsh
Pacific Grove

Developing Active Strategies Now

Editor:

There are some among us who not only celebrate International Women's Day because this day symbolizes unity and solidarity with our fighting sisters of all nationalities and colors throughout the world, but because this March 8 is also a yearly reminder of the value of time.

Unlike a few years ago when we could afford the luxury of learning and teaching each other about each other's efforts and strategies as different groups, our task today can only be to focus on fundamental issues and more importantly to

develop strategies which will provide a framework for the achievement of our universally known goals: economic rights and the elimination of sexism.

Isn't fighting for our bodies (reproductive freedom which includes no forced sterilizations) our battle? Motherhood by force is imperialism, facism, and any other negative ism you can think of.

Women of this planet have one choice: to fight like hell for ourselves and the future of this planet.

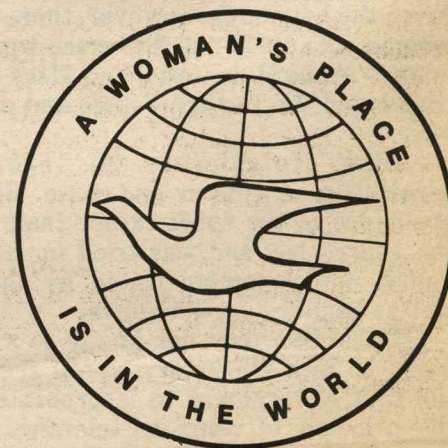
C. Beatriz Lopez-Flores
Salinas

Int. Women's Day —

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member of the German Parliament and a leading opponent of Hitler.

Naming this day International Women's Day symbolizes the worldwide striving of working women for the basic needs of life. This is an important part of our heritage, making connections between women's rights, peace, elimination of poverty, racism and all forms of discrimination for all people, all over the world.



Notes From a Registered Alien

By Barbara Bastian

Well, they finally did it — gave me a number and a category. I knew I was off-planet, and now I've a little green book . . .

Actually, I'm an "unregistered" lesbian-feminist traveling, living and working in Japan. Doing more of the latter than the others. To get here I rode an international flight from San Francisco to Tokyo Airport, a monorail, had a two-hour train ride north and I was here — Iwama, that is. And you lose a day in the process.

A step into the future and I am at once of a very small minority called *gaijin*, or foreigner. Children giggle it behind their hands, always looking around for a last peek, a gleam in their eyes. That's probably the nicest response. They vary.

The experience becomes one of isolation; communication ceases.

Sorting through the mesh of noise and wiggling characters and rapid, elusive, disjointed sounds, I am illiterate; can't read, can't write, can't speak.

My body language immediately takes over the talking and that has its drawbacks, since gestures are not international. The casual "okay" sign here means money (could be dangerous to find out what it means in Istanbul . . .

This culture leads with the left, the "female side." All pedestrian movement, traffic, etc., is to the left, where we yield to the right. Could this allow for different learning possibilities? There is a great appreciation of the arts here, for instance.

Simple beauty and conservation of resources — I'm talking about things like water heaters that heat

water as it is used; toilet flushes in two sizes, No. 1 and No. 2; a hot tub in every home; no shoes in the house; a hot, moist towel to freshen with before eating.

Setting up a household, food shopping and unravelling the mysteries so unique to this culture, I am met with patience, curiosity and humor. These people are also willing to work. It shows. The sense of space people create about themselves reflects a sensitivity and awareness of others. Perhaps I choose to see the good side, but I never have to lock my house. Respect? (It is a small town.) And this is the view of a *gaijin*, one of those who form the lowest rung to the social ladder.

Some friends came here from a restrictive life in Ethiopia, hesitating about sending their two Italian-speaking children to the local

Japanese school. Debating almost to the point of going to Italy, they finally approached the City Board and were met with gracious enthusiasm by the school president and the district commissioner. The kids are now in school. They have the unique opportunity to be trilingual, since English is also taught in Japanese schools.

I embrace the opportunity to live among society so different from my own yet not being subject to the inbred limitations which exist in every culture. The perspective changes being in the minority. I call it "fresh eyes."

The next time I write, I hope to have my first issue of the International Feminists of Japan publication and a reply from the Tokyo-based Lesbian-Feminist group.

Reflecting on an International Girlhood

By Linda Jacob Carol

It's a small, small world, indeed. "International" is closely related to interdependence in my experience; the interdependence among people, nations, the world marketplace, and thus the economy.

My personal understandings and realizations have emerged as a result of my experiences.

Two years ago, it became increasingly difficult to answer the question, "Where are you from?" It's a question I have been asked on numerous occasions.

I am an American — not due to geographical accident or fate, but rather through deliberate choice. I have a clipped, precise accent which is hard to pinpoint.

"Boston?" No, left over from 20 years of very proper English girls boarding schools. "But," the questioner continues, "you don't LOOK English..?" The queries continue in much the same vein. "Spanish?" "Italian?" None of the above.

The moment of truth. No more evasion. I was born in Iran. A knowledgeable college professor, along with one other anthropologist friend, were the only two who have still been puzzled.

"But your features have other..." In actuality, I'm a pure-blooded Assyrian — as in the Assyrians of Old Testament fame, their empire overrun and conquered by the powerful marauding Persian armies, engulfed in the vast domain of the Persian Empire.

Isolated, they were able to retain their culture. Over the years, the language of Asur, the language of Christ, has changed little.

However, change came to the Assyrians of Iran, and during the early part of this century, many were adopting the newer, more flexible Christian philosophies.

My maternal grandparents were Presbyterian missionaries and teachers, and my maternal grandfather, a graduate of the University of Oslo, was a physician. My grandmother graduated from the University of Kentucky Missionary School. They all returned to Iran to teach and guide.

By contrast, my father's family was "old school," the Church of the East was their church. But my father was exposed to Western culture and received his degree

from Swansea University in Wales and specialized in chemical and oil engineering.

As a child, I heard stories of the early days — of fleeing to avoid the wrath of the invading Russians or the angry Moslems — and always, I heard, "One day we will live in America."

I heard of grandparents witnessing slaughter of sisters, of days on horseback in the mountains in hiding. When religious "freedom" came to Iran, it was welcome; now that, too, has undergone yet another change — as is the common pattern of history and its seemingly unceasing need to repeat itself.

To my family, bilingualism is nothing new. My parents' wedding invitation was in both English and Farsi (the national language of Iran). But, I grew up speaking English first; Assyrian came from communicating with my paternal grandparents who lived with us. Armenian became part of my daily tongue because of an Armenian servant.

My first awareness of an embarrassing as well as confusing moment came when I began the first grade in Abadan — my hometown (now under the political siege of the Iraqis).

The teacher had asked me a series of questions to which I replied alternately with "yes" and "no" — the only two Farsi words I knew.

The teacher was aware that the principal spoke English, so help was summoned. Again, the questions were repeated. What was my name? Where did I live? Typical questions addressed to students on the first day of school, right?

Wrong! The principal knew the answers, so why was she asking me? My brain was in real confusion. Nothing made sense. After all, the principal was my mother!

It is important to note that by any educational standard, four years of schooling does not contribute to a high degree of literacy.

However, I did become literate enough to read my father's name on the front cover of a weekly magazine comparable to *Time*, and to note his picture. Excited, I ran to my mother to share this wonderful event. My father was an important man! But, she grabbed the magazine from me and quickly put it away in a drawer. It wasn't for several years

that I discovered the cause of this strange reaction.

I asked my father about the incident and learned that he was on the equivalent of a "wanted" list. The reason: he was a Christian in a very high managerial position in the National Iranian Oil Company, and the Moslem fundamentalists didn't approve. This was a difficult period in the history of Iran; they had recently nationalized and expelled the British.

The Suez Canal crisis of 1956 was one of which I was aware; it was in the news when I returned to England. This time, school and home became closely tied together. I attended a large private school of 150 girls, most of whom were boarders. Education was a serious matter, as were the pursuits of the arts and the social graces.

The ensuing years included several trips to the United States as well as holidays in Europe and an enlightening period as an exchange student in France.

Upon my return from my first trip to the U.S., my English friends all wanted to know if there really was chewing gum on the sidewalks! But, what had really impressed me was a toothpaste that was a two-toned stripe (I had taken back samples as gifts); the freeway "cloverleaf system" between San Francisco and Oakland; and the submarine ride at Disneyland!

My college education was completed in the United States, but was not without the impact of "culture shock." Visiting a country is never as overwhelming as adjusting to living in a new place.

I had just come from a "large" school of 150 to find my first class scheduled in a lecture forum seating 150 students. (I know now that this is small by many standards.) Not only were there 150 students in attendance, but at least half were boys. And, horror of all horrors, I was the only person to rise to my feet when the esteemed professor entered the room! Many of the students didn't even bother to stop their conversations.

The shocks lasted through most of the semester. I recall my first American date: a pizza parlor where I wasn't given any flatware. How is one supposed to eat food without a fork? Obviously, I learned, but on that occasion, only after the pizza had grown quite cold.

My first two years of teaching school were not without incident either. I discovered that I only *thought* I knew how to speak English, and if I were to "communicate" with fifth and sixth graders, I had better learn American in a hurry. This included learning how to spell — everyone, I discovered, does not spell "colour" with a "u."

Culture shock was to strike again. A return trip to Iran in 1977 in an effort to settle my father's estate became an experience which contributed to my personal growth and development, although it is only now that I can look at this negative six-week period and attempt to see it in a more positive light.

It must be noted that I had spent close to 20 years in isolation from my family and the languages I had learned as a child. I was very much aware of the difficulties I faced, not only as a woman alone in this very male-oriented society, but also with communication. I was amazed to read that every deed was recorded with the word "Christian" included as part of the name. I was never able to accomplish my goal there. I was repeatedly told, "tomorrow."

Recently, I again found myself having to weigh the effects of culture shock and to challenge the old "tapes." Eighteen months ago, I met a man in Carmel, handsome and chivalrous. The challenge is an age-old one: me, an Assyrian, an independent woman, an ardent supporter of the ERA and he, a Moslem Iranian, now living in the United States.

My immediate reaction was avoidance. But, once overcoming my own preconceptions about his life, I found that he also had traveled extensively and had learned similar lessons.

I firmly believe that by living among other cultures and different peoples, one cannot but learn to evaluate people and not labels.

Editor's note: Linda Jacob Carol was born in Abadan, Iran and educated in England, France and the United States. She now resides in Monterey. After teaching elementary school for several years at Sanborn School in Salinas, Ms. Carol is now employed as the general manager's assistant at Ventana Inn, Big Sur.

Compiled from Her Say

Voting Female

Icelandic women, in a landmark move, will offer an all-female slate of candidates in the country's fall elections.

The Swedish newspaper Dagens Nyheter reports women Icelanders are fed up with inaction by male politicians, and have set up their own political headquarters in the capital city of Reykjavik.

The women say they will urge all Icelanders to vote the all-female tickets in city council elections around the country this autumn.

Spokesperson Solrun Hallgrimsdottir says a demand for adequate child care facilities is a major plank of the women's platform.

She adds the traditional parties have given lip service to child care but "nothing is done." Says Hallgrimsdottir, "Our action is a political protest that the people must take seriously."

'Only Natural'

Her Say's "Dubious Progress Award" goes this month to the Midway Company, makers of the popular Pac-Man video game.

To cash in on Pac-Man's success, Midway has developed a new computer game, featuring a Pac-Woman.

Pac-Man was a homely animated figure that ran about eating energy dots. The new character, however, features red lips, long eyelashes, and a bow on her head.

Players who win at the new game get to see an animated segment featuring Pac-Man and Pac-Woman. In round one, according to The Los Angeles Times, the Pac-Man and the Pac-Woman fall in love. In round two, they chase each other around the screen. After the third round, a stork arrives, bringing Pac-Baby.

Marketing spokesperson Michael Leone says it's "only natural" Midway would bring out a female version of the game. Its name: "Ms. Pac-Man."

VDT Hazards

Do video display terminals cause birth defects?

Four separate clusters of women in various parts of the U.S. and Canada have turned up an alarming rate of birth defects and miscarriages, after using video display terminals at work.

That's according to Microwave News. The trade newsletter reports pregnancy problems turned up in separate instances among VDT operators at The Toronto Star; among Air Canada employees in Montreal; among workers at a defense contracting office near Atlanta, Georgia; and among office workers at a Sears Roebuck store in Dallas.

Among the total of 49 pregnancies in the four groups, 29 women miscarried or bore children with birth defects. All of the women had worked with or around VDTs during pregnancy.

Canadian unions are calling for an investigation into the cases. A spokesperson for the Center for Disease Control, however, is saying such preg-

nancy problems are bound to occur among women who use VDTs simply because so many women now operate the office computers.

Is Selling What Counts?

The Ladies Professional Golf Association is testing the sex appeal of its players once again — this time with pin-ups.

Last year, the association caused a ruckus when it featured provocative shots of its golfers in its annual magazine, Fairway. This year, Fairway boasts photos of four players whose poses, hairstyles and clothing bring to mind famous shots of Betty Grable, Rita Hayworth, Marilyn Monroe and Jane Russell.

Golfer Kathy Young — the Jane Russell look-alike — supports the image created by the campaign as a way to appeal to male sports fans. "But," Young adds, "I'd prefer attracting publicity because I had just won five tournaments in a row."

Not For Everyone

A new study has confirmed what some may have suspected all along: government programs aren't designed to get women off welfare.

Diana Pearce is co-author of a new report on women and poverty. Pearce says welfare programs generally do not address poor women's special hardships — such as wage discrimination, segregation in "pink collar" jobs and single parenthood combined with a lack of day care facilities.

Says Pearce, "The welfare system actually treats all recipients as if they were men . . . it assumes the only problem poor people have is they don't have jobs."

New Threat to Abortion Rights

Is the Reagan administration's proposed "New Federalism" actually a mask for banning all abortions for poor women?

That's what at least one abortion rights activist is charging.

Under the new proposal, states would take over welfare administration, while the federal government would handle Medicaid programs. Gail Kaufman — of the Coalition to Defend Reproductive Rights in California — says, however, that a major effect of this program would be to end abortions for poor women in 11 states.

Kaufman says the Coalition's lawyers estimate that, if the "New Federalism" proposal goes through, probably only two states would actually pass additional legislation needed to continue funding the operation. California is one of the states to be affected.

Kaufman charges Reagan discussed his proposal when he met with leaders of the anti-abortion movement in January. Ending access to abortions, she charges, "was one of Reagan's major motivations" for supporting the switch to federal funding of Medicaid.

Present law bars federal funding of abortions for the poor, even in cases of rape or incest.

Legal Notes

By Nancy Yuenger

The California Supreme Court has ruled that it is illegal for the owner of an apartment complex to refuse to rent to a family solely because the family includes minor children.

The ruling in *Marina Point Ltd. v. Wolfson*, decided on February 8, hinges on the Court's interpretation of the Unruh Act.

The Unruh Act is a California statute which provides that all persons in the state "are entitled to the full and equal accommodations, advantages, facilities, privileges or services in all business establishments of every kind whatsoever."

The exclusionary policy of the landlord discriminated against the class of children and families with children and, therefore, violated the Unruh Act as an apartment complex is a business establishment.

Although there are specific bases of discrimination listed in the Unruh Act, i.e., sex, color, race, religion, ancestry and national origin, the Court said that these categories are "illustrative rather than restrictive." The legislative history demonstrated that the legislature's intent was to prohibit all arbitrary discrimination by business establishments.

The Court also held that a landlord cannot exclude all minor children even if children as a class are noisier, more boisterous, and

more mischievous than adults. The Court said that ". . . the Unruh Act does not permit a business enterprise to exclude an entire class of individuals on the basis of a generalized prediction that the class 'as a whole' is more likely to commit misconduct than some other class of the public."

This case will have the practical effect of opening up more housing for families with children.

Philosophically, I appreciate the fact that it affirms people's rights to be judged as individuals and not on the basis of class status.

A credit-worthy applicant is entitled to individual credit regardless of marital status. Patsy Anderson, a married woman, individually applied for and qualified for a loan from United Finance Company. She wanted the loan to establish her individual credit. United Finance required her husband's signature on the agreement and the loan was issued in both names. The check for the loan was made out to the husband alone!

The Equal Credit Opportunity Act prohibits discrimination against any applicant for credit on the basis of marital status. Regulations issued under the ECOA specifically state that a creditor shall not require the

signature of an applicant's spouse, other than a joint applicant, on any credit instrument if the applicant qualifies individually under the creditor's standards of credit worthiness.

The United States Court of Appeals, Ninth Circuit, found that the United Finance Company discriminated against Patsy Anderson when they required her husband's signature.

A judge in Michigan has devised a creative joint custody arrangement. The divorce decree states that three adolescent children will remain in the family home while the parents rotate in and out on a monthly basis.

The Supreme Court of Oklahoma has upheld a decision forcing a lesbian mother in Tulsa to return her child to her ex-husband on the grounds that her homosexual relationship was not in the best interests of her six-year-old child.

The Secretary of the Year for 1982 in Chicago is a male legal secretary. This is the first time in the history of the 30-year-old award that it has gone to a man.



Keough Announces For Judgeship

Attorney Nancy Keough, who has an office in Pacific Grove, has announced her candidacy for the position of Municipal Court Judge of Monterey County. She has challenged the seat of Judge Raymond H. Simmons, whose term expires in June of this year.

Ms. Keough, who has practiced law in Monterey County since 1975, together with her husband James Keough, has extensive experience in civil, criminal and military law. Prior to entering private practice, she worked as a judge advocate officer for the U.S. Army for four years.

If elected, Ms. Keough would be the first woman ever to sit as judge in Monterey County.

Juror Refuses to Answer Sexist Question

By Mickey Welsh

On January 26, 1982, local attorney Carolyn Bobb was called for jury duty in Monterey County Municipal Court. She appeared at the court and was selected as one of the 25 prospective jurors to hear a drunk driving case in Judge Raymond Simmons' court.

A panel of 12 jurors was chosen at random by the court clerk and asked to step forward. Ms. Bobb's name was not yet chosen. She sat in the audience section of the courtroom, listening to the questions asked of the jurors by Judge Simmons.

Ms. Bobb noticed that the judge asked the women jurors their occupations and the occupations of their husbands; he asked the men jurors to state only their occupations and did not ask for the occupation of their wives.

When Ms. Bobb was called to sit on the panel of jurors, the judge asked her occupation. She told him that she was an attorney. He asked her specialty, and she told him that she was a bankruptcy lawyer.

He then asked the occupation of her spouse. She stated, as respectfully as she could, that this question had been posed only to the women jurors and not to the men, and for that reason she refused to answer unless the judge asked it of each juror.

Judge Simmons asked if Ms. Bobb, as an attorney, knew her duties to the court. She replied that she thought so, although she rarely practiced in the state courts (bankruptcy cases are heard in federal court) and she was there as a juror, not as an attorney.

He asked the question again, and Ms. Bobb again stated that she would not answer unless all jurors

were asked the occupation of their spouses.

Judge Simmons asked a third time, and when she again refused to answer, he found her in contempt of court and called a recess. The bailiff came forward and politely escorted her to jail.

At the jail, the matrons inventoried the contents of Ms. Bobb's purse and pockets, removed her wedding band and gold chain and frisked her, as is their job.

During the frisking, the matron discovered (as no one previously had known) that Ms. Bobb is five months pregnant.

Ms. Bobb was offered a comfortable chair by the Sheriff's Department deputies, and was told to wait. As she waited, the Sheriff's Department received a call from Judge Simmons stating that he had ordered the release of Ms. Bobb on her own recognizance (no requirement of bail) and that she was ordered to return at 3 o'clock that afternoon for sentencing. She was then released from jail.

Because the judge had refused to allow Ms. Bobb time to hire an attorney to represent her, she spent the intervening time in the law library and on the phone to a friend who was a civil rights lawyer in an attempt to prepare her case for the 3 p.m. hearing.

That afternoon, Carolyn Bobb presented her case at the sentencing hearing, citing Supreme Court cases which prohibited discrimination on the basis of sex.

Judge Simmons states his position on the issue: the question of spousal occupation was a valid one and Ms. Bobb had refused to answer "of her own free will". He seemed unwilling to consider that as a juror

she might have constitutional rights to fair and equal treatment in his courtroom.

Judge Simmons then sentenced her to one day in the county jail as punishment for contempt, giving credit for one day served. (Even though she had spent only 15 minutes in jail, this is considered one day of a sentence.)

Carolyn Bobb intends to petition to the Superior Court to annul her contempt conviction on the grounds that Judge Simmons' conduct violated her constitutional rights, and also those of the jury panel as a whole.

"The judge's questioning of women jurors only presumes that women are influenced by the occupations of their spouses, but that men are not. This is demeaning of both women and men," Ms. Bobb said, "even though few of the other jurors seemed to notice it."

But people are noticing it now. The American Civil Liberties Union of Northern California has agreed to represent Carolyn Bobb in her appeal, which was to have been heard in the Superior Court of Monterey County sometime in late February or March. Also, Ms. Bobb has received supportive letters from people all over Northern California, offering her aid and commending her on her courage.

"Courage had nothing to do with it," Ms. Bobb says, "I realize I simply could not answer that question and be forced to participate in a proceeding which demeaned women. If I had to go to jail, I'd go to jail."

Carolyn Bobb has calmly stood up for her convictions, and for the rights of each of us to equal treatment by the courts. I'd say that courage has a lot to do with it.

Trials of a Midwife

Teri Calhoun, a 27-year-old Monterey midwife, will go on trial in Salinas Superior Court on April 12.

She faces two felony charges stemming from the stillborn death of a baby she delivered a year ago in a Palo Colorado home.

Calhoun is charged with involuntary manslaughter in the death of the infant son of Keith and Adele Nola Gaudoin and with practicing medicine under circumstances likely to cause great bodily harm to the mother.

A third charge, that of unlawfully advertising herself as giving medical care, a misdemeanor, was dropped during her preliminary hearing in Municipal Court because the statute of limitations had expired.

The case has attracted wide attention because of the implications that a pregnant woman is not herself responsible for how she wishes to have her child.

Keith Gaudoin testified at the trial that he didn't know of the dangers of the breech birth, "but I wish I had."

Gaudoin also said that he and his wife were aware that Calhoun was not a licensed midwife, but that they wanted the home birth because it would be more of a personal experience.

When asked why charges were not filed against the parents, if anyone, in the stillborn death, the judge at Calhoun's preliminary hearing said, "Those were the only charges before me. It is the only matter I can consider, according to law."

In criminal cases, only the district attorney's office can bring charges against an individual.



TERI CALHOUN

Calhoun's court appearances have drawn many sympathizers and supporters. These supporters, women and men, are adamant in their belief that the choice of a home birth should be a personal decision.

Conceding that breech delivery is hazardous, they point out that there is a high death rate in such cases, but seldom are members of the medical establishment charged. Supporters laud the midwife process and particularly Calhoun, saying, "She gave us the total responsibility for the delivery and not many people have that experience."

Calhoun's jury trial has been delayed until April because she is expecting a child late this month.

Nikki Craft Challenges Mores Law

Santa Cruz swimmer Nikki Craft, arrested recently for appearing bare breasted on a state beach, is challenging the constitutionality of the law which makes it a crime for a woman to expose her breasts in public.

In a brief filed with the Santa Cruz County Superior Court, she

argues that patriarchy's interest in preserving the male sexual fantasy, together with the advertising and pornography industries, are the forces keeping such laws on the books.

Inquiries or contributions may be addressed to her lawyer, Ray Grueneich of Santa Cruz.



Welcoming the Republicans

Over 150 demonstrators greeted state Republican leaders who gathered to hear Vice President George Bush address a dinner held at the Doubletree Inn, Monterey, on Jan. 30. Representatives from local women's groups were visible on the picket line, as were members of the NAACP, ACLU, Human Rights Advocates, Reproductive Rights Coalition, Nuclear Weapons Freeze Coalition, and other local civil rights, civil liberties groups. Another demonstration will be held on Thursday, March 11, 11:30-1 p.m. at the Sloat Ave. entrance to the Naval Postgraduate School when Secretary of Defense Weinberger is scheduled to visit.

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Woman as the Wellspring . . .

Donna Huntington: I've come to really admire the women who call themselves "World War II" type mothers. They have the mentality of being so supportive of their men and children. In fact, they are so that they seem underdeveloped.

A good example of this is the mother of a good friend of mine. When her daughter, one of four children, was getting married, she came from out of town to help with the wedding. She spent the whole time shopping, cooking, doing everything to "pull it off."

The day of the wedding her ex-husband, father of the bride, flew into town with his new young wife. The family treated him like a conqueror, he was the important person. The mother just expected to do all the work. She didn't even notice or expect any more.

There is something lacking in glory for these women. There is no recognition of the selflessness of these women.

This particular woman spent years bolstering her husband, keeping him together and off alcohol. She is such a neat person and was just recently back to help when the baby was born.

These World War II mothers raised the largest population group that this country has ever seen.

Sharon Barker: Women shape their children's future and guide and mold their destiny by molding their thinking.

Women feel that if you want to do something, you can do it. It doesn't hurt to experiment in several different areas — even if you don't finish

everything. It is more important to try something than not to start at all. The sense of adventure grows out of approval from the parents' encouragement to try many different things.

After being the wellspring a woman has to be a tidal wave behind it. You have to have the force instilled within them and yet also have someone pushing. This is the role of the mother alone. Because of the ideals and dreams she has, she encourages the children to develop their own dreams.

Lois Kulsar: Women in the past have been willing to be the quiet source of strength, the unseen helper, receptor of painful and negative feeling, trying to transform the latter. Thereby, they have deepened their well which contains both joy and sorrow, all feelings, in fact.

It seems to me that in 1982 there is a transformation taking place in our society in which women are wanting to share this experience with men and each other, their sisters. They are asserting themselves, taking charge of their lives, willing to be strong without losing their tenderness.

I hope, I believe, that this will lead to wholeness for both women and men. I think that out of this we'll begin to lose our fear of each other and of our own unknown inner parts; thereby we can love each other.

One of my fantasies is that someday women and men will take each other's hands around the earth — and that will be God.

Andrea Bowman: I think of women's ability to accommodate, a willingness to wait and allow things to develop. I see in women friends an acceptance of people where they are at that moment, with a willingness to be there.

For example, I know a lady who has a romantic feeling for a man, but his relationship with her was more on a physical level. Instead of turning her hurt into anger, she changed her feeling of romantic love into a caring for his development and into something greater than only physical love. I know the people involved and I think they are both going to get a lot out of it.

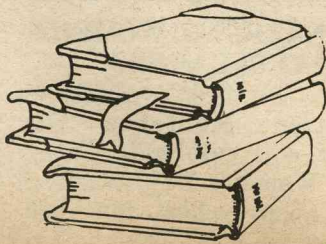
Betty Parker McCracken: I don't think that women should consider themselves as the only or exclusively as the well-spring. Women are only people and all people have the ability to tap the spring of life.

For many years I went on the belief that men were constitutionally incapable of taking care of themselves and of keeping a house, which means keeping an integrated environment. However, I've come to believe that there are different ways of coming to terms with the environment and each person is able to develop their own technique.

Still, it's nice if you can find some other, or others, with whom to work out a lifestyle because more heads, hands and hearts can be better.

THE WOMAN'S BOOKSHELF

by Polly Parker



Editor's Note: The following reviews were written by Kate Miller.

Breault, Judith Colucci. *The World of Emily Howland*. Millbrae, CA: Les Femmes, 1976. (\$5.95)

This biography of a nineteenth century American feminist and reformer provides a glimpse into the women's community of the late 1800s. At the same time, it explores the inner life of a quiet Quaker woman who was determined not to be squeezed into a traditional mold.

Emily Howland lived to be 101 years old, was strongly involved in the anti-slavery and women's rights movements, and worked for education and world peace. This book describes the difficulties and struggles as well as the valor and victories of Emily and her women friends.

Salerno, Nan and Rosamond Vanderburg. *Shaman's Daughter*. New York: Dell Publishing Co., 1980. (\$3.25)

I thoroughly enjoyed this novel, which is the story of Supaya, a strong, self-actualized, independent Native American woman. Her life is full of challenges and difficulties, which portray the emotional center of traditional Native American life, the racism of the Anglo society, and the choices which women and men are forced to make as their culture is destroyed.

Through all the difficulties, Supaya triumphs and survives; she is a healer who has had a strong vision. The story begins when she is 12 years old and ends as she picks the spot where she chooses to die. I read this book in one gulp and didn't want it to end.

Bulkin, Elly and Joan Larkin. *Lesbian Poetry: An Anthology*. Watertown, Mass.: Persephone Press, 1981. (\$10.95)

This is a powerful volume of poetry, coming from the lives and experience of lesbian women in the United States today. The poetry leaps and sparks: joyful, angry, working hard, making connections. One of my favorites is a hilarious poem by Clare Coss about Emma Goldman, who is one of my heroines:

*What becomes a legend most?
Her visions.
Her life's work.
Her hard realities.*

The collective vision in this volume says that although we struggle daily, we have the strength and the dreams to create a future which nourishes us.

Sternberg, Janet. *The Writer on Her Work*. New York: W.W. Norton and Co., 1980. (\$4.95)

This is a new collection of essays by contemporary American writers, including Maxine Hong Kingston, Alice Walker, Anne Tyler, Toni Cade Bambari and Susan Griffin. Intensely autobiographical, the women focus on their childhoods and families, their daily lives, their motivations for writing and the joys and difficulties of their craft.

Some of the entries are intensely funny; some are searingly painful to read. All are both honest and complex, showing us pictures of women who have placed their demanding art at the center of their lives.

After reading their articles, I went to the public library to find the novels and poetry that they had written.

Secret Writer's Workshop at the YWCA

Just about everyone writes, whether it's letters, poetry, journals, short stories or the Great American Novel. If you are ready to take the first step in sharing your writing with other secret writers, here's your chance.

The Monterey Peninsula YWCA Library has started a monthly writer's workshop

where participants can get feedback on their writing and learn writing exercises that will break through any writer's block.

The next workshop is March 15, 5-7 p.m. Fees are on a sliding scale from \$3-5.

The YWCA is located at 276 Eldorado, Monterey. Call Paula at 649-0834 for more information.

sports

Basketball Dribbles

This year *Demeter* and the Monterey All-Stars were the only two teams to turn in rosters for the 1982 women's basketball league. Consequently, there was no league this season, although there are 12 teams in the men's league.

For the last two seasons, *Demeter* has sponsored a team in the B league, and this year we were aware of at least two other interested women's teams. The problem does not indicate a lack of interest by local women in playing basketball, but it may indicate a lack of advertising and communication by Parks and Rec, or a lack of organizing on the part of women interested in playing sports.

Demeter welcomes your suggestions for improving communications between women in-

terested in sports and the Department of Parks and Recreation.

Softball Sizzles Soon

The women's socko league and fastpitch softball leagues are now being organized by the Monterey Dept. of Parks and Recreation. The deadline for submitting rosters is May 14.

Demeter has sponsored both a socko team and a B league softball team in past years. This year we will sponsor a team in whichever league best meets our skill level, or one team in each league if enough women are interested.

For further information or to submit your name, call *Demeter* at 375-5629 or write to us at 229 17th St., Pacific Grove.

Frida Kahlo: An Appreciation

By June Schwartz

Frida Kahlo, a Mexican artist who painted women's concerns in images from her own life, has received only a fraction of the recognition she deserves for her art and for her life, which was a struggle to overcome killing odds.

In her 44 years, she endured 30 operations and months in wheelchairs with no assurance she would ever again stand.

On September 17, 1925, at the age of 15, the bus she was riding home from school was crushed by a streetcar in Mexico City. Kahlo's spine was fractured, her pelvis smashed and her foot broken; she was not expected to live.

She survived to become a painter claimed by the European surrealists as one of their own, but the label never fit. She painted her own and other women's issues: coping with male-dominated culture, childbirth and miscarriage, love, her own roots, being born of mixed cultures: Spanish, Indian, Mexican, German, Jewish, Roman Catholic, atheist.

Her work and her life compete for attention; I'd like to tell you of her struggles: to bear a child by Diego Rivera (an ambition she announced shortly after meeting him as a teenager), to survive her crippled, painful existence, the amputation of her leg, her search for her self.

But it was her painting that gave her life meaning.

Self-taught during her convalescence, Kahlo used exotic colors, small brushes, and painstaking strokes on her unusually personal works. An easel was built over her bed, and a mirror installed overhead so she could use herself as a subject.

"Without Hope," a 1945 oil on masonite only 11 by 14 inches, shows her lying in bed, her easel mounted over her body, and a gushing of symbols pouring out of her mouth like a lava-flow, eggs and cells adorning her sheet. Her bed sits in the foreground of a landscape showing sun, moon and a volcanic mountain, against which her outpourings of horror are topped with the sugar candy skull typical of those sold on the Day of the Dead in Mexico; the skull is labeled "Frida."

Few of her works can be seen in

the United States. New York's Museum of Modern Art owns two magnificent works; San Francisco's Museum of Modern Art has a 1931 oil on canvas.

Private owners here and there and a couple of other galleries bring her total in this country to fewer than a dozen. The best way for readers to get in touch with Kahlo and her work is in two feminist publications, *Ms.* magazine of February, 1978, and *Calyx*, a Journal of Art and Literature by Women, Special International Issue, 1981.

Women artists and struggling women in general can take meaning from Kahlo's work and her words. "I paint my own reality..." she wrote. "The only thing that I know is that I paint because I need to, and I paint always whatever passes through my head, without any other consideration."

"What passed through Frida Kahlo's head and into her art," wrote Hayden Herrera in the catalog of an exhibition organized by the Museum of Contemporary Art, Chicago, "was some of the most personal, original and dramatic imagery of the 20th century. Because of her extraordinary personality and life — not to mention her marriage to the great muralist, Diego Rivera — Frida Kahlo has long been a cult figure in her native Mexico."

I first saw Kahlo's work years ago in Mexico, at the Museo de Arte Moderno. My brother saw the Kahlo Chicago Museum exhibit in San Diego, where cameras were not prohibited. His few shots of her work were enough to inspire me to travel to the Phoenix Art Museum to see it.

If the measure of art can be that the viewer changes because of seeing it, then Kahlo holds a lofty place in my art experience. Images of childbirth, hospitals, soft-eyed deer with Kahlo's face, her Mexican-costumed body lying on a desolate landscape sprouting branches and green leaves delicately veined in blood, her face, always her face, her head and neck wrapped with leaves, monkeys clasping her dress, spill in an unending montage in my memory.



Self Portrait

The painting I can never forget and hate to remember is called "A Few Small Nips." A nude woman, pushed-down stocking and one shoe still on her leg, lies on a stark bed in a bare room; behind her, knife still in hand, stands a man wearing a black hat, blood all over him, her, the bed, the floor.

Above, in the ribbon carried by a white dove and a black bird, the legend reads, "Unos Cuantos Piquetitos!" (a few small nips). "Nips" and "Piquetitos" refer both to the few small drinks and the murderous bits carved into the dead woman.

Kahlo's relationship with Diego Rivera oozes complexity. They married, divorced, remarried. He was her great supporter in art, her own, as well as her view of his work. Hayden Herrera says, "Rivera admired Frida as a painter, calling her 'the greatest proof of the renaissance of the art of Mexico.' He also respected Frida as an intellect, valuing Frida's criticism of her art above anyone else's. As a husband, Diego was tender, solicitous and neglectful."

Kahlo wrote, "I will not speak of Diego as 'my husband' because it would be ridiculous; Diego never has been nor ever will be 'husband' to anyone. Nor as a lover, because he embraces much more than the sexual limitations; and if I will speak of him as a son, I would only describe or paint my own emotion, almost my self-portrait not that of Diego."

She was her own best and most frequent subject, because of her confinement and her search. "I paint myself," she said, "because I am the person I know best." Herrera writes, "By painting herself, Frida Kahlo created an alternate Frida to extend and confirm her threatened hold on reality."

She painted herself gravely, realistically, almost critically. Photographs of her by Imogen

Cunningham and Edward Weston depict her as softer than her own view of herself. Her Mexicanismo attire, long authentic costumes of Tehuantepec and other rural areas, rebozos, and elaborately wrapped dark braids, heavy jewelry, adorn a small but potent figure.

Kahlo's most personal and startling paintings come from a private collection, that of Mrs. Dolores Olmedo of Mexico City. Mrs. Olmedo lent two dozen works for the most comprehensive exhibition of Kahlo in the United States. They included "A Few Small Nips," "Frida and the Abortion," "Henry Ford Hospital," "My Nurse and I," and "The Circle," a tiny oil on sheet metal, showing a human figure melting away, cracked at the chest and disintegrating into a night landscape.

This picture, undated, hung in Phoenix still punctured by a screw hole at the top, where someone had once casually screwed it into a wall. It was painted near the end of her life, one of the 150 works produced in her 28 years of painting.

Kahlo seems a tortured figure from this brief description, pouring herself in paint over tin and wood and canvas. Yet she also lived an active, stimulating life. She taught painting for several years, traveled in Europe and America, inspired a group of disciples who are still known as "Los Fridos."

She loved life, living in the almost scandalous way made possible by the celebrity she and Diego enjoyed, and used that freedom from convention "to paint the most shockingly intimate subjects in the most direct and unsqueamish manner."

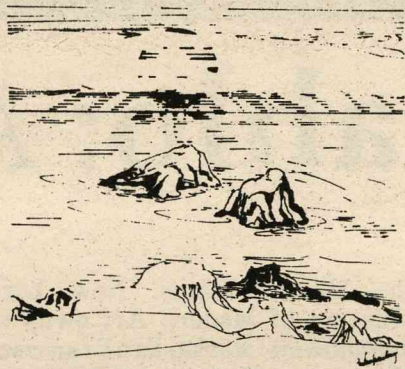
The way she lived and worked inspires me still; her paintings arouse, amuse, fulfill, and change those who look at them. What more can an artist ask?

(Author's Note: I wish to thank Carol Silverstone who first suggested that I write about Kahlo for *Demeter*.)



Portrait of Frida Kahlo by Imogen Cunningham. Courtesy of the Imogen Cunningham Trust.

Sappho's Isle



Sitting on the Rocks

Sitting on the rocks
on Tomales Bay — at low tide

watching my ten-year-old son
long yellow hair flying in the breeze

screaming with delight at the crabs
scrambling away from the overturned rock.

Across the bay — that land out of time,
Point Reyes.

The gentle mounds, now rolling, now ending
steeply, abruptly at the water's edge.

It is so quiet, so powerfully quiet.
The slosh of the water on the rocks

so strong and steady — never ending.
A sea gull talking with his mate.

And then I see a spider web
blinking at me as it sways in the sun.

How fragile! And then I know; sadly
that everything I now see

and hear is just as fragile as that
spider web — spun at the expense of the spider.

The water, these rocks, that point of land —
spun at the expense of billions of years

of time
and energy.

It looks so dominant, so real, so powerful,
but my thoughts come back to the spider web.

The waves splashing, are crying — I'm dying.
The rocks, sharp and hard, are weeping — I'm going.

The land, soft and majestic is aching
at the pains of a road, a pipe, a fence, a pole.

My son, had I only known —
my heart breaks when I see you

now squealing at the crabs
jumping over the rocks

How will you look in a gas mask
turning over rocks covered with oil

finding
no life

Trying hard to remember what the ocean smelled like before,
sniffing at dust, trying to relate to the earth.

Had I known —
I would not have cursed you with a life

you
do not deserve.

—Emily Armstrong

FIN?

¿... y? ¿Qué más? después del mundo.
¿que mas? ¿El universo?
Y, si el universo,
¿Por que?
Dicen que nos hemos conocido antes.
Dicen que antes
éramos conocidos
de otra manera.
Dicen que la relación se ha cambiado.
¿Se cambió?
¿Cambiará?
Y ¿Si tienen razón?
¿Si es verdad?
Entonces, valdrá conocernos
para cuando encontremos
fuera del universo,
No hay que sufrir
la pena
de ser desconocidos.

(And so, and so, what more? After the earth, what more?

The universe?
And if the universe; Why?
They say that we've known one another previously
They say that previously we knew each other
in different relationships.
They say that the relationships change.
Do they change?
Could they vary?
Just suppose that they are right.
If it is true,
In case it could be true,
Then we should get acquainted.
Against that time
When we meet
beyond the universe.
It would be good,
knowing one another.
So that when we meet once again,
We don't have to suffer the misery
of being
Strangers.)

—Grace Lou Osoinach

This month we chose poetry that seemed to
relate to our issue's theme of "women around the
world."

Next month we will feature poetry about
"Spring," and poems are due by March 15. The
May issue will include poems related to the
theme of "Life Cycles," and we would like to have
poems for May in our office no later than April
19.

classifieds-

Classified ads cost \$1 for 3 lines. Send copy along with payment to Demeter, P.O. Box 1061, Monterey, CA 93940. Ads must reach us by March 15 for inclusion in the April issue.

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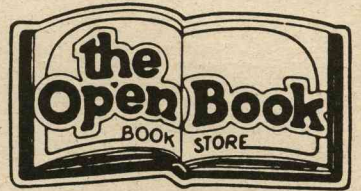
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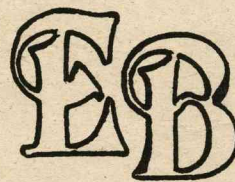
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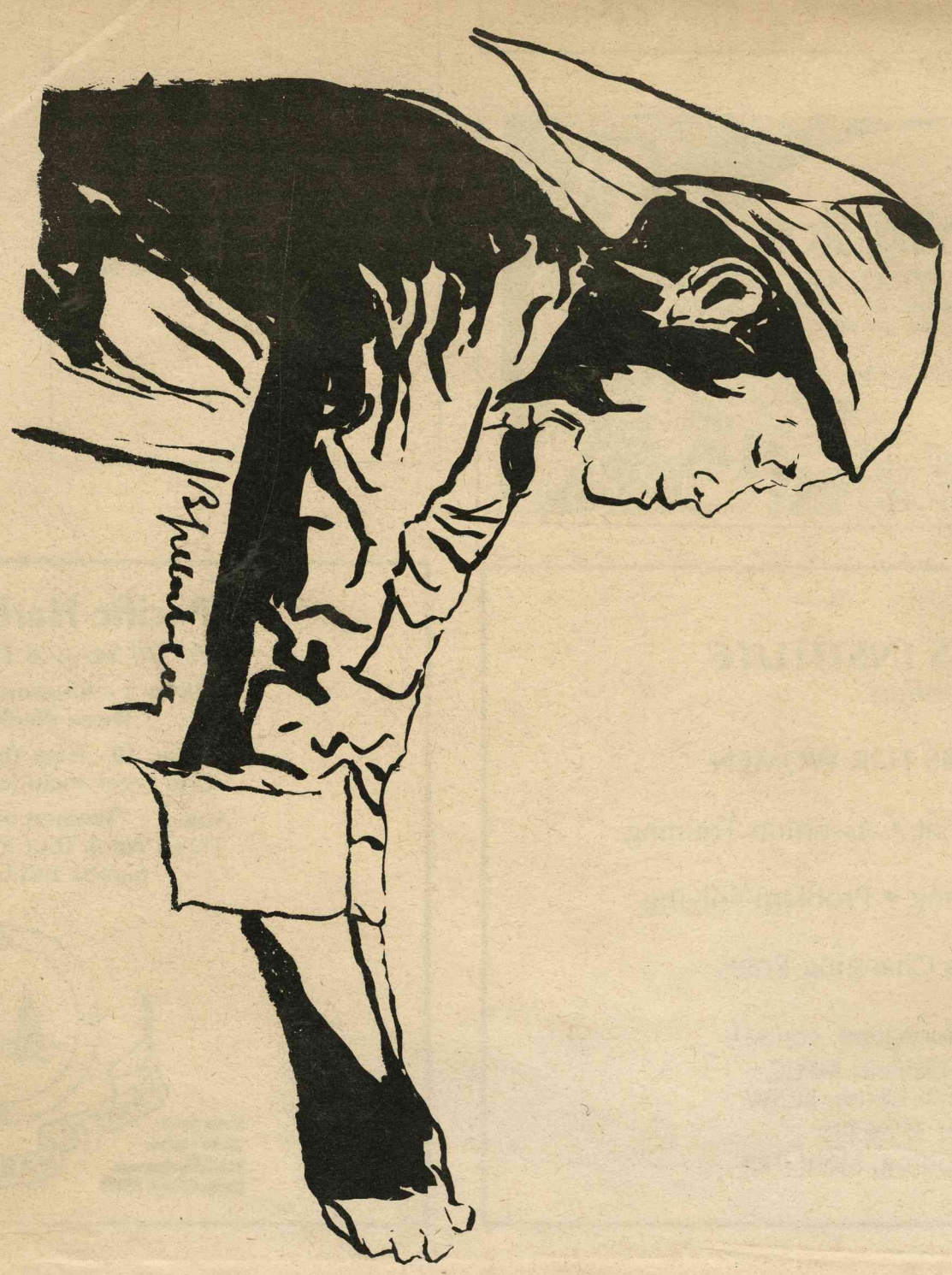
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